The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, MAY 28, 1870. [No. 13

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We this week present each of our local subscribers with a copy of the "*True Catholic*" for May, and hope to be able to continue the supply during the remaining months of the year.

—9,964 persons, besides wives and friends, are furious against the Secretary of the Calcutta Derby Sweep because of the mode of drawing adopted by him, in consequence of which their tickets all drew blanks. As it may prove a consolatary reflection to them, we venture to suggest that the 36 prize-drawers are really no better off than they are, as money got in this way, or by any other form of gambling, never does good. It is often the means of ruin. This same reflection will save them from similar investments hereafter.

With reference to some "Thoughts on Indian Missions," among our Selections, we may have something to say in a future issue.

Wm. Von Kaulbach has painted a picture representing Peter Arbues, a Spanish Inquisitor surrounded by monks on his way to witness the excecution of 'an heretical family.' This Peter *Arbues, was canonized by* the Pope two or three years ago. The picture has caused a great excitement among the Ultramontanes of Munich, and the painter has received a great number of threatening letters. The picture seems to be too terribly truthful, and to show the man in his deeds in the broad light of the 19th century, instead of the dim, religious, medieval twilight so dear to Romanists. The fact that this persecutor has been canonized by Pius IX makes the picture tell powerfully against the Papacy. The painter has consented for the present to withdraw the picture from the public gaze.

A contemporary has been exhibiting the testimony of Hindoo shastras in favor of the position that the marriage of widows was formerly allowed. The testimony is all that one could wish. Some of the passages cited also show that a marriage was not considered complete until the parties had lived together. It is surprising, however, how little effect the exhibition of this testimony has upon the modern Hindoo conscience. There is something greater than the shastras about which the great body of Hindoos care little. It is modern usage, it is the caste, the punchayat, that determines the standard by which Hindoo society is governed. As the Roman Catholics are willing to refer to the Bible, when they think it furnishes evidence in favor of their views, but are very little affected by passages adduced against them, falling back on the authority of 'the Church,' so the orthodox Hindoos are willing to put forward extracts from their shastras which seem to favor compulsory widowhood, but are very little moved by anything adduced on the other side. There are two strings to their bow and the second is the chief one. In this particular marriage of Widowhood, the Vedantic authority fails them signally, as has been shown in the *Times of India*. A single passage forbids the marrying of two husbands, but it is polyandry that it forbids, not the marriage of widows. Yet the great discussion presided over by the Shunkur-Acharya at Poona the other day, resulted in a re-affirmation of the criminality of such marriages, and we have been edified by the spectacle of penitent reformers confessing their guilt in having thought them allowable, and humbly eating dung-pie. This in the year 1870.

Native Opinion has the following remarks upon the Religion of the Brahmo Somaj:

"So far as the conception of, and practical faith in the one true God is concerned, a Brahmo may join hand with a Christian, a Hindu, a Mahomedan, or a Zoroastrian. But each of these nations must strip itself of its traditions before it can hope to realize the true character of a Brahmo. Accordingly, the Christian must forget all his traditions, must renounce all his belief which distinguish him from the Mahomedan or the Zoroastrian, before he can be a Brahmo in the real sense of the term. The Brahman must throw off his Veda, the Christian his Bible, the Mahomedan his Koran, and the Zoroastrian his *Zend-Avesta*. But what is he to get in exchange! How are each of these nations to be guided in their worship of the true God? A book of universal morality and universal *creed must be framed to answer the religious wants* of every one of these different nations. Such a system of eclecticism with nothing to uphold it except vague generalities may, indeed, gather round its standard a small band of people, who can intellectually rise above the masses in the higher conceptions of the Deity, but it can never, in our opinion, enlist the active sympathies of the millions. What, for instance, are its distinctive features? What is its basis? It principles are the principles more or less of of every religion, its basis the basis more or less of every creed. It will draw towards its principles the assent of every enlightened nation. The follower of the Cross, no less than the follower of the Crescent, the worshipper of the Sun, no less than the adorer of the Brahma, will think that he is equally a Brahmo as the other. Lord Lawrence, at the meeting in honour of Keshub Chunder Sen expressed his congratulations on the rise in India of a religious sect like the Brahmo, in the hope that it will ultimately be the means of giving form and developing Christianity through the instrumentality of the educated natives of India. A better course than this for spreading the Christian religion he could hardly conceive. And no doubt many of those present shared in similar feelings when they accorded cheers and applauses to the words as they fell from the mouth of Keshub Chunder Sen. They indulged in the hope, that the movement will give rise to a new type of Asiatic Christianity which may ultimately act upon Europe and Asia alike. We for our part should rather wish the Brahmoists to merge into Christianity than take their stand upon the unstable ground of vague generalities, since it is our firm belief that the Brahmos with their present programme which ignores past history and past traditions are hardly ever likely to succeed. In expressing this belief, we by no means undervalue the ardent enthusiasm and the singleness of purpose which actuate its leading votaries. We have a high respect for the character and enthusiasm of its leading members. We yield to no one in the sense we entertain of the character of the great and high-souled Rammohun Roy, and the labours of Baboo Keshub Chunder Sen and his co-adjutors. But we cannot conceal from our mind the imperfect basis upon which the fabric of the new Theistic church is made to stand."

The *Friend of India* has an article on Native Female Orphanages, pointing out the difficulty of disposing of the girls when the time of their pupilage draws to a close.

"An unfriended orphan girl is of all persons the most unfit to meet the difficulties and temptations of 'domestic service" in India. Fresh from school and native companions, inexperienced with English children, and unaccustomed to a position of servitude, the girl would certainly fail to satisfy her employer, while she would be regarded in no favourable light by the servants with whom she would be surrounded. They would think, and rightly, that such a position was a most questionable one for a young unmarried woman. And who indeed could expect a young inexperienced girl to cook, eat and sleep, in a solitary outhouse, in the midst of men, women, and children of the lowest morality, anxious to espy, if possible, some flaw in the Christian's conduct? It would be an insult to all right feeling and right womanhood to ask this."

The best thing is to marry them, if suitable husbands can be found. But suitable husbands are not always found when they are wanted, either here or elsewhere, either for orphans or for those who are not orphans. The *Friend of India*, intimates that they are educated above the level of those to whom they are sometimes given in marriage.

"The fair education which many of these girls have received, to say nothing of their natural abilities, points to a vacant place in the English homes of India that might well be filled by some from among their number, and which no others could fill so well. It is that of nursery governess or useful companion. To many a worried and anxious mother such an assistant would be invaluable. An English governess or even nurse involves an expenditure which few but the wealthiest families can afford, while an educated and intelligent native girl could be procured from one of the numerous orphanages without expense of either outfit or passage money, and for a monthly salary of a few rupees. She could, of course, under due supervsion, teach the little ones to read and write, and could speak fair English with them, thereby preventing Hindostanee from becoming their ordinary tongue."

But some incompatibility may develope itself, the mistress may get dissatisfied, or the family may be leaving; is the girl then to go back to the Orphanage? In the Mission Orphanage, the very kindness shown her may unfit her in some degree to get along well with those who engage her services. This difficulty is not however peculiar to India.

The consideration of this question seems to imply that more female orphans are cared for than male.

These institutions, are to a certain extent made industrial. The girls learn various kinds of needle work, fancy work &c. And are there not some branches of productive industry that might be added?

This matter is of more importance in the Bengal Presidency than it is here, as there are many more and much larger bodies of orphans under the care of Missions than there are in Western India: still, it has an interest for us.

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SATURDAY, MAY 28, 1870.

QUIS SEPARABIT?

We were lately asked by a correspondent to give our views on the question, Whether a true Christian can fall away? To discuss this matter it would be needful first to define

the words 'a true Christian,' and the word 'can.' If by 'a true Christian,' you mean one whose name is in the book of life, one chosen to everlasting life, then your question is already answered. If there is a divine decree that the man shall be everlastingly saved, then in one sense he *cannot* fall away, i. e., it is certain that he will not. But in another sense he can; for the word of God is constantly calling upon him to work out his own salvation with fear and trembling, that is, with a feeling that in some sense his coming short is a possibility, and needs to be very carefully and industriously guarded against. Let him that thinketh he standeth, take heed lest he fall. Hold fast that thou hast that no man take thy crown. And Peter, writing to the elect, urges them to make their calling and election sure and not fall from their own stedfastness.

An error that is frequently made is this: Men look at the doctrine of election as though it referred only to the final safety; but it refers equally to all the means by which that safety is attained. Every step in the way to final victory is as truly comprehended in the divine decree, as the victory itself. So in regard to temporal matters. The final safety of believers is not more certain with God, than the crop which the farmer is to reap next year; yet, so far as man is concerned, the crop is dependent on a multitude of contingencies, and can only be secured by a careful and wise attention on the part of the farmer, and favorable combination on the part of natural elements. Believers are kept by the power of God through faith unto salvation. Not by the power of God alone, but by that power exerted through the believer's faith; that faith which gives all heed to the admonitions, instructions and promises of God. The faith which says, You are certain to be saved, you need not fear, you may put away all thought of danger, there is no such thing as contingency in your case, is a faith that speaks very differently from the Bible, and should be regarded with suspicion.

The beliver, made aware of the fallibility of his own resolutions, the treachery of his own heart, is sometimes ready to despond, to doubt, to despair. Despondency is paralyzing and will prove fatal if not vanquished. Well, the Gospel comes to him with the assurance that one greater than himself is embarked in this enterprize of his salvation; One that knows how to put strength within him, and give him victory over his frailties and over all the power of the enemy; One that is able to perfect that which he has begun; he has only to trust in him, look to him, abide in him, and he shall never lack the means of overcoming his foes; all things are possible to him that believeth. The promises of God enhearten and re-animate him; the doctrine of election nerves and invigorates him as the sight of the standard-bearer going through the breach, reanimates the drooping courage of the soldier.

We regard assurance of faith as among the privileges of the Christian. No believer should be content to be without it. But the true assurance of faith is inseparable from the assurance of Christ's presence, and from that faith which makes our own will constantly give way to His will. Christ is made of God unto us wisdom and righteousness, sanctification and redemption; hour by hour and moment by moment, there is this conveyance of the treasures of Christ to us, as the sap and virtue of the vine are conveyed to the branches. Let the believer attend to the matter of present fellowship with Christ, he need not trouble himself about the future, he is arming himself against it in the best possible way.

Judas was among the twelve. In one sense, he belonged to the elect, *i. e.* he was chosen of Christ: "Have not *I chosen* you twelve, and one of you is a devil?" He had been elected to the apostleship, to companionship with Chist, to extraordinary privileges; but he made fearful shipwreck of such faith as he had. Had he occupied himself more with the matter of present conformity to Christ, the issue would have been different. He might easily have known that he was not in the path that leadeth to glory, honor and immortality; but he chose not to have this knowledge. And there are multitudes at the present day who choose to fancy that all is well with them, that they are in no danger of missing salvation, who perhaps could not do better than cast their faith to the winds and seek a better one.

The believer seeks to honor *all* the word of God; not merely that which speaks to him of the final victory, but that which teaches him how to fight the good fight of faith and win his way to empire. It is certain that whatsoever a man soweth that shall he also reap; and only he who soweth to the Spirit shall of the Spirit reap life everlasting. He that endureth to the end shall be saved.

THE SECOND ADVENT. XVIII.

The marriage of the Lamb is come, and his wife hath made herself ready. (Rev. xix. 7.)

This statement is found in connection with the rejoicings of the heavenly host over the fall of Babylon, in the 19th chapter of Revelation. Let us compare it with the accounts that follow the millennium of chapter xx, and see whether that comparison favors the idea of an interposed period of 1,000 literal years.

The voice of a great multitude, as the voice of mighty thunderings and many waters is heard, saying, "Alleluia, for the Lord God omnipotent reigneth; let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousnes of saints." And these words are added, "Blessed are they who are called unto the marriage supper of the Lamb." (The word rendered *white* above, is *lampron*, 'shining.') What is meant by the language used concerning the Church, the Lamb's bride? Her purification, perfection, manifestation in glory. She is now without spot or blemish or any such thing. The time has come for the public nuptials, the manifestation to all of the union between Christ and his people. The grand hindrance to her manifestation in glory is taken away, when the various corruptions of Christianity have been exposed and overthrown. There is now a thorough confession of Christ by his people, and a full confession of them by him. Now is come salvation and glory and honor and power unto the Lord our God.

Now if we look forward to the 21st chapter, after the chronicle of the 1,000 years, we see, with John, 'the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' (v. 3.) And in verse 9 we read: "And there came unto me one of the seven angels which had (having) the seven vials full of the seven last plagues, and said, "Come hither, I will shew thee the bride, the lamb's wife." And then John sees 'that great city, holy Jerusalem, descending out of heaven from God, having the glory of God.' The bride made ready for her husband is then the great city, the holy city, new Jerusalem, holy Jerusalem, glorified of God. And the bride is mentioned again, xxii. 17: "The Spirit and the bride say, Come."

Observe particularly that it is one of the angels who have the seven last vials, that enables John to see the bride of the Lamb, the new Jerusalem, descending from heaven. These are the seven vials poured out upon Babylon. This indication serves closely to bind the account given of the holy city with the narrative of ch xix., and places formidable difficulty in the way of those who would interpose a literal period of 1,000 years.

Observe further how perfectly the references to the bride in chs. xix. and xxi. tally. It is the bride made ready for her hasband, made ready for the nuptials. After the bride has been made ready, is she kept waiting 1,000 years?

Will any one say that she disappears from earth in ch. xix, being translated to heaven, and there continues during the 1,000 years that Christ is reigning with the saints on earth, then after the creation of the new heaven and new earth, comes down again from heaven? But we have 'the beloved city' in ch xx: "And they went up on the breadth of the earth, and compassed the camp of the saints about; and the beloved city." The beloved city is certainly none other than the holy city, the great city, new Jerusalem, the bride of the Lamb. The saints that reign with Christ, priests of God and of Christ, certainly belong to the bride, the Lamb's wife. And there is not a word said of any such translation.

Let it be borne in mind that the armies in heaven which follow the Word of God upon white horses when he comes forth to overthrow the beast and the false prophet, are clothed in fine linen, clean and white, and seem thus to be identified with the Lamb's wife, mentioned six verses before. And these are doubtless they who are represented as having part in the first resurrection and reigning with Christ and constituting 'the beloved city.'

But why then is the bride, the Lamb's wife, represented in chapter xxi. as coming down from heaven?

In chapter xii. 1, the woman, who is immediately afterwards shown to be the church of Christ, is represented as in heaven; "There appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of stars.' So to in xi. 19: "The temple of God was opened in heaven." But the representation in ch. xxi is doubtless of this purport: the heavenly origin of the people of Christ is then manifested to all. A great voice is heard from heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people and God himself shall be with them and be their God. The glory of heaven shall fall upon God's chosen ones, and it shall be manifest to all that God and the Lamb are in the midst of them, but with

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them is the fountain of life. That which was so imperfectly true of the Jerusalem of Judea, viz., that God was there, shall be true in the highest sense of those who shall, with Christ, obtain the final victory over this world and the works that are therein. It is made gloriously manifest that the people of God are his people, and that all the promises are fulfilled in their behalf. The city that is described is the same whose foundations were laid by the apostles; the gates are open to all points of the compass that men of all nations may enter and become part of the city, if so be they *may* enter, being in harmony with measurements then revealed, heirs of the glory then manifest, their names being in the Lamb's book of life.

At every point of these chapters concerning the last things, the merest prick of the pen startles difficulties and enigmas into being. Presumptuous were the man, however happily guided from on high, who, at the particular stage of development reached by us, should undertake so to exhibit the vista of these final things as that all should seem in perfect harmony. There is a point, no doubt, where the perfect harmony will become visible. Meanwhile, it must content us to get a correct outline, a consistent skeleton of the events recorded in these chapters. Our present enquiry is simply with regard to the millennial parenthesis of Rev. xx. The more we examine it in connection with the environing statements, the more we seem to be forbidden to take the 1,000 years as literal years. All the precepts, admonitions and promises of the Gospel clearly imply that the church of Christ shall continue unbrokenly on the earth until the day of judgment. Lo, I am with you alway, even to the end of the world.

WHAT IS TRUTH?

He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit. (Mark iii. 29,30.) This is the second member of an antithesis, of which the first declares that all sins and blasphemies may be forgiven, and even what is said against the Son of Man. The blaspheming of the Holy Ghost has no forgiveness in this dispensation (æon) or in that which is to come; he who is guilty of it is the subject of an everlasting condemnation. And we are not left in ignorance as to the sin spoken of; this is expressly mentioned: because they said, He hath an unclean spirit. The divine Spirit in Christ, by whom the devils had been cast out, they had dared to stigmatize as an unclean spirit. Christ makes a distinction between his human nature and the Godhead that dwelt in him. So long as they had only evidence of his humanity, their opposition to him was comparatively venial, it did not rise out of the category of ordinary sins; but when the evidence of the Godhead in him was given, the sin of opposition became immeasurably enhanced; and according to the strength and fulness of this evidence, was the guilt. He warns them, therefore, that they are treading on dangerous ground. The spirit that is in man, our spirit, is an unclean spirit until it is cleansed by the Spirit of God and sprinkled with the blood of the Lamb; the spirit that is moved by unhallowed considerations, for instance, by ambition, selfishness, guile, is an unclean spirit and we need not go to the realm of Satan to find such. Now there have been men in our own times who have not hesitated, even while professing to panegyrize Christ, to attribute to him a mind moved by those unhallowed considerations, influenced to some extent by a desire for popularity and practising to some extent deception. We have even more evidence than the scribes had of the divinity of Christ; much that obscured the manifestation of his true nature was only done away after his resurrection; alas for us, if we seek to degrade him to our own level. We have men in our day, distinguished authors and polluted sinners, who summon Christ to their bar, and do what Herod and Pilate thought not of doing, pass a guarded eulogium upon him in elegant language, patronizingly, and then, from their place of pre-eminent morality, read him a lecture on his improprieties and trespasses. Where shall they and their admirers appear? The question of who has committed the unpardonable sin is not, however, so easily answered as the question, Who has *not* committed it? and our answer to this is: He that has a broken and a contrite heart; who utterly condemns himself; who desires reconciliation with God and deliverance from sin; and who is willing to receive the help the Gospel offers; such a one may dismiss the idea that his sins are unpardonable and look to the Crucified One. But is there not forgiveness for the chief of sinners? Does not the blood of Christ cleanse from all sin? Did not Christ pray for his crucifiers? Very true; gloriously true. It is not the greatness of his sins that need dishearten any. But there is a sin, nevertheless, the effect of which is, that a man's heart hardens never more to be softened; it so shuts the door of the heart against God that it shall never more reopen. He may harden himself in self-righteousness as easily as in any other form of estrangement from God; may flatter himself that there is no unforgiven sin in the way of salvation; may speak of Christ as his Lord and Master, and meet with his people; may be without doubt and without fear in his life and death. There is too much reason to believe that the name is Legion of those who have already, years away from their death-hour, crossed the irrevocable line that settled their everlasting destiny, and taken a final separation of that Spirit who alone can create us anew in righteousness and true holiness. In some sacred hour the truth was brought very powerfully and graciously before them by that Spirit, and they heard the call of God as distinctly as Abraham heard it when he was bidden to go forth from Haran; but there was something in their grasp which it was necessary they should let drop into the ocean of time, and which they would not let go. So, instead of the Holy Spirit, there came to them a lying spirit, saying, No matter, you are safe *so*; and they found a false peace and followed their deceitful imagination to that 'bourne from whence no traveler returns.' 'These' says Jude 'are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds without water; trees whose fruit withereth, *twice dead.*'

Neither in this world nor in the world to come. (Matt. xii. 32) The word 'world' misleads. It is æon, great period or dispensation. The remark has reference to an opinion that might be in their mind, that hereafter, in some fuller revelation of God's will, there might be some new conditions or methods of forgiveness. It teaches that the Gospel is final. 'My words' said Christ on another occasion, 'shall never pass away; heaven and earth may sooner pass.' Or, if we understand that the Messianic dispensation was still in a sense future, inasmuch as the Spirit was not yet given, the revelation not fully made, and the Jewish dispensation not distinctly abrogated, then the declaration is just intended to signify that there was to be no revocation of that word of his concerning those who should blaspheme against the Holy Ghost. Day by day the Lord Jesus was bringing forward new and surprising features of the kingdom which he was establishing; the disciples were like men who had landed in some unknown country and were diligently making themselves acquainted with its laws and institutions and varied characteristics; they could not tell what would come next; at the very end of his personal ministry, Christ says, I have many things to say unto you, but ye cannot bear them now; they would therefore be diffident of concluding absolutely that there could be or could not be remissions of sin not yet known to them; and it is to this state of mind that our Lord addresses himself and *a fortiori* to the darker apprehensions of the Scribes and Pharisees. The Christian dispensation may be said to date from the Day of Pentecost. We have the completed Gospel, and know the last letter of God's terms with sinners. The Gospel is unlimited in its offers of grace, and it is final. Whosoever will may take of the waters of life; God worketh in him to will and to do, to believe and to come; whosoever willeth not, but dieth in his sins, he abideth in his sins.

By thy words thou shalt be justified and by thy works thou shalt be condemned. (Matt. xii. 37.) The heart reveals itself in the words as well as in the actions of a man. The body with its organs is simply the servant of the heart; that by which the heart gets its will done in the world; necessarily, the will is written in what is effected by means of the body. If the words and the actions do not tally, we know that the words are false; and the man is condemned by his false words. If a man preaches the Gospel very suitably in his pulpit or in his books, and not in his conduct, his admirable words shall be his condemnation. But we do not need to wait for the testimony of the actions; there is no man so cunning in falsehood that all his words shall be in harmony; we have only to listen, and in an unguarded moment his heart shall utter itself in something that gives the lie to all he has been saying. The Gospel that is housed in your heart claims as its own, your tongue, your eyes, your hands, your feet. You may no longer make light of your faculty of speech. God listens to you and there is a daily record on high of your daily conversation. My friend, is your great care this, not to offend in your speech against the laws of society? to make yourself agreeable? Does your conversation seem to say that a multitude of insignificant topics, the staple of the small talk of the day, the things that have 'to-day' stamped on them by society, that these are more in your thoughts than the words of Christ, the truths of the everlasting Gospel? Ah, let us see to it that we have much private communion with Christ, and give a good portion of each day to the consideration of his words, till the heart gets so saturated with Christ's ideas of things that the words of our mouth may be such as Christ would listen to without displeasure.

This is an evil generation; they seek a sign. (Luke xi. 29) Their culpability was in this that God had already given them testimony such as the world had never seen. This testimony was furnished by the holy character of Christ; his holy doctrine; the accord between it and the Scriptures; the fulfilment of prophecies and the mighty and varied manifestations of power attending his ministry. To seek a sign was to pour contempt on all this testimony. One would imagine that they had preponderating proof that he was an impostor, that his life and teaching were outrageously bad, that the mighty evidence of his miracles should fail to convince them. But no, the difficulty was not in him but in them. They proclaimed their own turpitude when they avowed their inability to receive conviction from the evidence furnished. They wanted to be allowed to designate some sign which Christ should cause to appear. Had this been granted, another would have been called for still more preposterous; and the power of God would virtually have been made a plaything for a company of unbelieving, selfish, wicked men.

LEAFLETS.

"We walk by faith, not by sight."

There is a *propriety* in walking by faith, not by sight. It is God's appointed way, for the developing of spiritual life in the individual, and for propagating His cause and kingdom in the world; and what God appoints is right and appropriate to the end in view. He has planned such an arrangement between the mind of man and the eternal unseen that the constant believing contemplation of the latter produces an entire transformation in the former. As the face of Moses caught the lustre of the divine when brought into contact with it, so the human soul, as it contemplates the purity and splendour of the upper world, and especially as it gazes on the mirror of God's holy and loving character, is "changed into the same image from glory to glory even as by the Spirit of the Lord." Believe and thou shalt be saved; believe and thou shalt be sanctified; believe and thou shalt inherit eternal life. This is the tenor of God's injunctions to men and of the reward attached to their obedience. And there is an evident propriety in these injunctions, for nothing affects the views and character and conduct of mankind so much as belief. We might stand on a hill-top and gaze for ever on the most beautiful landscape beneath and around, and yet not a hue of tree or flower would make an impression on our countenances or morally affect our hearts. Our gaze is on the seen and temporal. But let our minds become deeply imbued with a belief in a theory or a science, and that belief will colour our thoughts and control and direct our actions. To believe, to exercise trust, is native to man, and on this native principle is based the whole multiform fabric of the social and commercial world. It is but in harmony, therefore, with a universal principle and with universal practice that the concerns of the soul should also depend upon trust.

Besides, as men must give the utmost attention to temporal things, it is suitable to keep the eternal behind a veil, lest the visible exhibitions of those things which it is not lawful or

even possible for a man to utter, and which it hath not entered into the heart of man to conceive, should so dazzle and confound that men would be rendered incapable of performing their daily work and dwindle down into mere visionaries. This or the opposite extreme might be the result of such celestial revelations, as in the case of the Israelites in the infancy of their nationality. There stood before their eyes the wonderful self-transforming pillar of the divine presence, the law of whose formation and transformation no chemist may ever discover. There also flashed in their sight the Shekinah glory. They had seen and heard the lightnings and thunderings of Sinai when God descended upon it. They had beheld the sea part in twain for their special benefit. They had drunk from the smitten rock and eaten angels' food. And yet they became so familiarised with these astonishing phenomena that they sank into grossest carelessness and spiritual death. Spiritual life is not now to be sustained by any effort of any sense, for the whole revelation of the divine will has come down to us perfect and is abundantly sufficient for all our wants. The heathen around us choose to have gods they can look at. They *can* look at them, and as a consequence, they can worship them. But their palpable deities and their sight-worship have done little for them. Holy, heavenly they have not made them, but corrupt and sensual.

The completion of the Scriptures renders it henceforth in the nature of things inconsistent for God's people to walk otherwise than by faith. "The law of the Lord is perfect enlightening the eyes." Its promises are abundant and sure; its threats plain; its exhortations and directions frequent. He that runs may read; he that studies may understand and know all he requires to guide him to the heavenly rest. The chart is full and clear—not a rock or reef or shallow omitted. To have promulgated any other plan of walk and conversation than that of simple reliance on divine testimony would have been inconsistent with the naturalness and simplicity of all God's arrangements. Sight could not save a man, for there is nothing to be seen. Neither could any other sense, for there is nothing to be heard or tasted or handled. And as the Christian's life and actions and the objects to which he mentally looks forward are spiritual, it is essentially proper and consistent that that which moves the one and lays hold on the other should be spiritual also. And this is his faith. Sight makes distant objects still more distant, and missing their distinctive characteristics, diminishes them. Faith draws the distant night, and defining their undeveloped features, enlarges them. *Sight* says: "I see away yonder in the sky myriads of bright stars, but they are only little things like sparks struck from an anvil." *Faith* says: "I see heaven opened, and the Son of Man standing on the right hand of God." Like the island-prisoner, sight moves round and round its little circle of a few square miles, and no matter what its effort, can go no farther. Faith

> "From the distant earth looks up to heaven,
> Seeing invisibility. * * *
> Her hand is placed
> Immoveably in God's; her eye doth rest
> Unchangeably on His; nor will she stop
> Till, having crossed the stormy waves of pain
> And fiery trial, she may lay her head
> Upon her Father's breast and take the Crown
> From love's rejoicing hands."

This wondrous power, then, which with equal ease can go back to the earliest times of which there is any record, and bringing them before us, give them all the genuineness and freshness of the present, and can reach forward to objects and scenes millions of ages in the distance, clothing them with life and reality, is eminently the proper means of guiding man to heaven and fitting him for dwelling there. The Saviour himself walked by faith, and it is proper to follow Him. In Him was exhibited the greatest example of a walk by faith that the world has ever seen. He for the joy that was set before Him endured the cross and despised its shame. He was the exemplar of faith in its highest sense and in the most difficult and trying circumstances in which it was ever brought before the sons of men. The faith of Abraham, and of Moses, and of Paul, and of hundreds of glorified martyrs is to us poor far-off followers wonderful in the extreme, but it sinks into insignificance before the faith of Him who is the Author and Finisher of our faith. Who then, with such an example before him—a course of faith from which issued unutterable blessings to the entire human race—can deem it unmanly or puerile for the Christian to follow the same rule? Faith in God is the most ennobling principle by which man can be actuated. By this the great army of heroic martyrs, now in glory, "obtained a good report." By this their names will live while sun and moon endure. By this they became Godlike and were separated and distinguished from the common, inglorious mass. They walked by faith, not by sight. By *sight* they beheld the sword, the lion, the rack, the pillory, the flames prepared to destory them. By *faith* they saw the eternal weight of glory which awaited them in the heavens, and their hearts burst forth into songs of joy.

Gujarat. R. A.

Epitome of News.

Saturday, May 21, 1870.

—£10,700 is the average price of a cavalry, £7,000 that of an infantry lieutenant-colonelcy, say "Cox & Co." before the Royal Commission on over regulation prices.

—10,000 tickets in the Calcutta Derby Sweep were sold at Rs. 16 each.

—*Spectator*, April 30: "A strange suicide occurred on Wednesday. On the day before, Miss Dundridge, daughter of Major Dundridge, Bengal Staff Corps, was travelling on the London and Brighton Railway, when she fell out at the door and was killed. The door ought to have been secured by a guard, named J. W. Wright, who was so affected by the accident, and so afraid of the imprisonment which he thought would follow, that he cut his throat."

—*Overland Mail*: A correspondent of the *Church Review* calls attention to a "significant" fact. Colonel Elphinstone, the persecutor of Mr. Purchas, died rather suddenly; Mr. Colquhoun, the chairman of the Church Association died after a few days' illness; and the Bishop of London summons six faithful priests to meet him at London House—for what purpose we are not left in doubt—and he is smitten with sudden illness!—An important discovery is said to have been made at Jerusalem. It is an old stone bearing the figure of a god sitting on a throne with priests on both sides, and a Hunyaritish (Hamyaritic?) Inscription, two lines in length, which had been brought from Yeman and was offered for sale.—The Archbishop of Syra on April 23 visited the Œcumenical Patriarch, to whom he conveyed a greeting from Lord Stratford de Redcliffe, Mr. Gladstone, and the English prelates, as well as the good wishes of the Anglican clergy for their union with the Eastern Church. The Patriarch manifested great satisfaction, and said it was only necessary that the two Churches should know each other to bring about their union; he added he was convinced the journey of the Archbishop would contribute to this desirable result. —A telegram from Truro, published in an evening contemporary, says:—"A thin slip of wood, three feet long, painted blue, was picked up at Perran Porth, on the north coast of Cornwall, lately; and in large letters cut in the wood was written—'*City of Boston* is sinking, February 11'"

Monday, May 23.

—In the Agra district, since 1854, when measures of supervision were introduced, the number of girls has increased about one half, showing that one female infant in three was formerly put to death.

—The *Friend of India* says: "The most important point which has been left to the Local Governments, is the power to impose sumptuary restrictions upon marriage. It is this which will strike the first great blow at the root of infanticide, and its influence will benefit all other sections of the Hindoo community, diminishing other cognate evils such as kidnapping and the traffic in females which the authorities have never yet been able to extinguish. There are many difficulties in the way, but we expect the local Government to meet them with firmness, and we look to Sir William Muir's administration to set the others an example."

—The same, regarding the Nawab Nazim of Moorshedabad: "His claims are taken up by some of the journals. We know how these notices are inserted. Mahomed Ali, the Nabob of the Carnatic, did the thing in the old grand style of Rome, when the princes of the East obtained patrons in the Roman Senate. He sent home the notorious Paul Benfield with a full supply of cash, and in the election of 1783 he created no less than eight members of parliament. Now-a-days, you must secure the *Press*, and it would be a curious chapter, if written with fidelity, which should reveal how this influence over the journals is procured."

—The same: "Another sect in the Native Christian community! Baboo Omesh Chunder Dut, 171 Manicktola, Calcutta, announces that a small number meet for worship in a private house and will soon meet in 'some public place.' The worship, which seems to be based on a creed as orthodox as that of the Plymouthites, is not conducted solely by persons whom men have ordained to be priests. 'With Luther' we believe, 'all Christians are priests;' and with him we say, 'Let it be anathema to assert that there is any other priest than he who is a Christian.' The Scriptures from which alone we derive the doctrines of our Holy Faith, are read: the Psalms and Christian Hymns are sung and Sermons delivered. The Christian Sacraments are also administered from time to time."

—The *Friend* announces that the Rev. Mr. Paterson, late Harbour Missionary, Bombay, "has now gone to the Andaman Islands with the view of preaching to the convicts and the aborigines."

Mr. P. left Bombay for England by the Eastward route, and is now, we believe, in Burmah.

—*Pioneer*; Calcutta: "The wife of a Captain in the P. and O. Company has just eloped with the acting Master Attendant, each being the head of a considerable family."

—An important meeting was held at Allahabad on the 16th inst. for the discussion of the most advisable regulations under which to enforce recent legislation with regard to female infanticide, the cognate subjects of Hindoo mariage expenditure and kidnapping coming in for their share of attention. His Honor the Lieut. Governor presided. The *Pioneer* adds that, a large meeting of native gentlemen had been convened for Saturday next to consider the question of reducing marriage expenses. It was expected that many of the European official community would also attend.

—Reuter's China Express: The accounts with regard to the rebellion in the West of China continue unfavourable, and the subject is attracting increased attention. The news from new Zealand is to the effect that Te Kooti's party is being closely pursued by large parties of friendly natives. *In a late engagement Te Kooti lost 19 killed*, including a noted chief, and 325 prisoners.

—'To look at, he is a Holy Father all over,' says a corespondent of the *Times of India*, of Pius IX.

—*Times of India*; Kurrachee: "There was a nice gathering at the Mission School on Saturday evening last, to witness the distribution of prizes to the most proficient pupils in the school after the last examination. The successful boys recited several pieces from Shakespear and Milton, after an address to Sir W. Merewether had been made by Mr. Sheldon, who mentioned, among other things, that most of his former pupils were now engaged in important and trustworthy employments in different parts of India, and that the school had received great assistance from the community generally. He further remarked that the cost of instruction per pupil was much less to the Government so far as grants-in-aid were concerned than it was in Government institutions."

—Not one tenth of British Burmah is under cultivation.

—*Englishman*: "The young elephant that was presented by Sir Jung Bahadoor to the Duke of Edinburgh has not been allowed to lead an idle life on board the *Galatea*. His services were utilised at Galle for the purpose of hauling in some three hundred tons of coal, which would otherwise have employed upwards of thirty men. He rather objected to the occupation at first, but a little coaxing and quiet treatment soon reconciled him to his fate, and he cheerfully went through his task to the great delight of the Jack-tars."

—H. H. the Raja of Kolapoor left for Europe by the Mail Steamer yesterday.

—The *Bombay Catholic Examiner* noticing the death of the Rev. Jerome Peterson, on his way to Europe, says, he was originally a Protestant: "A meditation upon Hell threw aside for him all difficulties, and he took the step which brought him into the bosom of the Catholic Church. After a short interval he resolved to aim at perfection, and applied to be admitted into the Society of Jesus, of which he became a member in 1852. The seven years that followed, spent in the noviciate and the higher studies preparatory for priesthood, supplied him with that store of virtue which made him so efficient in the work allotted to him in Bombay."

—The sentence of 32 days' imprisonment on Gunesh Bapuji, defendant in the Poona Defamation

case, has been altered by Mr. Newnham to a fine of Rs. 100.

—The *Mitrodaya* on Chunder Sen: "The Baboo ought to have known that though the advanced and intelligent members of the Brahmo Samaj and the Prarthana Samaj and a few stray Bengalees, Bombayites and Madrasees cannot withhold their admiration of sound doctrines to be found in the Bible as elsewhere, to the majority of the people the name is associated with anything but feelings of love or admiration. For good or for evil, the missionaries here have succeeded only in bringing on themselves and their doctrines an odium which now would require great skill to counteract, and are so far from having prepared the minds of the people for the reception or an impartial consideration of what they might offer for their acceptation, that they entertain an absolute aversion for them and their creed."

Tuesday, May 24.

—There is to be a Universal Exhibition at Lyons, next year, from May to October.

—A "philosophic" article entitled the "Science of Immorality," appeared recently in the *Britannia*.

—Mr. Frances Ronalds has been knighted in consideration of his having been the original inventor of the electric telegraph. How many original inventors are there?

—The *Times of India* adduces Smrithi authorities for Hindoo widow marriage, closing with the following extract from Vasishtha: "If he comes of a low family, or is evil-disposed, or is an eunuch, or is *patita*, or is afflicted with epilepsy, or is diseased, or is an actor, or belongs to the same gotra or clan, in all these cases, the daughter, though given in marriage, may be wrested back and given again."

Our contemporary adds: "Many other texts may be cited, but these will suffice. There are thus no less than eight different institutes which permit the remarriage, under peculiar circumstances of distress, of a girl once married in due form. Of course, they do not all enumerate the same particular justification, but five of them expressly allow remaraiage in the case of the husband's death, and the others, by implication or by analogy. By way of summing up, it may be stated, that there are no less than seventeen afflictions, upon the happening of which, different text-writers permit a second marriage to a girl once married in due form."

—The new Artillery Barracks at Jubbulpore are *not*, it is said, to be destroyed by means of gunpowder.

—Much damage has been done at Mhow by a storm.

—The *Times of India* describing the ceremonies connected with the inauguration of a new Governor-General at Goa, says:

"In the Cathedral of Bom Jesus have been deposited the remains of St. Francis Xavier, the great apostle of the East, and the patron saint of Goa. Several portraits of the saint adorn the walls, and a statue has been erected in front of the altar. In one of the statue's hands is a long silver sceptre. At a certain stage of the ceremonies, in which the new and old Governors take part, the departing dignitary solemnly removes this sceptre from its original place, and, kneeling in front of the statue of Francis Xavier, hands it to his successor, who receives it kneeling, and then, rising, replaces it in the hand of the saint."

—A Mhow correspondent writes that the officer commanding the 15th Hussars at that station, will not allow of any of the men of that corps to leave the lines in the day time without an umbrella. Soldiers are taught to regard it as an unsoldierly thing to carry an umbrella in this country. It is a very stupid idea, and pains should be taken to eradicate it.

—Mr. A. T. Stewart, of New York, intends building a city on Long Island. He has let out a contract for building thirteen miles of streets and avenues on his newly purchased lands at Jamaica, L. I. He will build a hotel somewhere on the plains to be entirely fire-proof and to cost $500,000.

Wednesday, May 25.

—The Mail steamers for Kurrachee are to leave every Saturday at 4 P.M.

From Napoleon III's Proclamation to the people: "The Constitution of 1852, drawn up by virtue of the power you intrusted to me, and ratified by the eight millions of votes which re-established the Empire, has given to France 18 years of peace and prosperity, not unattended with glory. This Constitution has secured order, and has at the same time left a way open for every improvement. And indeed, the more security has been consolidated the larger has been the share accorded to liberty. But successive changes have altered the bases of the *Plebiscite*, which could not be modified without a fresh appeal to the nation. It became, therefore, indispensable that the new Constitutional Pact should be approved by the people, as the Constitutions of the Republic and of the Empire formerly were. In those two epochs the belief was, as is my own belief at the present time, that every thing done without you is illegal.

"The Constitution of France, Imperial and Democratic, when confined to a limited number of essential regulations which cannot be changed without your assent, will have the advantage of rendering definitive the progress that has been accomplished, and of shielding the principle of government from political fluctuations."

—*Daily Telegraph*: "Nature hath made strange fellows in her time; but seldom, let us hope, has she made the fellow to poor Caroline Foster, aged forty-six, on whose wretched remains a Coroner's jury sat last Friday evening. During forty-four years she had been 'an idiot, blind, and terribly deformed'—so utterly mismade, that the imagination with difficulty struggles after the miserable details. Her chest was deformed, her heart was found at a considerable distance from its natural position, and was 'very large, and one mass of fat.' The spine was doubly twisted, the bones were limeless, and could be bent at will; other organs of the body were out of their right place; the head, appropriately mis-shapen, contained two quarts of water, and both hemispheres of the brain, instead of possessing their normal spheroidal form, were as flat as a pancake. Yet, sightless, mindless, shapelese, and aimless, this woman held on to 'dear life' for two thirds of the ordinary span—finding pleasure, too, in a class of food which would have severely tried the digestive organs of much sturdier people; for bread and cheese and ale formed her favourite refection, and she had partaken of such a meal on the very evening before she tranquilly crept out of existence in her sleep, killed by fatty degeneration of the heart. It is certainly a stern satire on our mortality to learn that the poor woman positively *enjoyed her life. She never seemel to ail in any* way; and so far as was possible, her time passed pleasantly and happily. And yet her story may be better applied as a reminder that few lots in life are so bad as not to be capable of aggravation."

—One of the novelities of the season is a summer hat looking like very good straw, but in reality made of wood shavings, and soldfor the fabulously small sum of 2½d.

Friday, May 27.

—*Times of India*: "They are setting about the construction of railways in Burmah in a fashion that might be imitated with advantage elsewhere. The road known in Rangoon as the Prome road is to be utilised by Colonel Fraser, R. E., Chief Engineer in Burmah, by having rails laid upon it, which could be done in a few months, and at a cost, it is said, of under £5,000 a mile."

—Same: "A Company composed of some of the most enterprising merchants of France, amongst whom Messrs. Fraissinet—the proprietors of the line of steamers running monthly between Bombay and Marseilles, *via* the Suez Canal—stand out prominently, have purchased Bab-el-Mandeb from the Arabs, and have already taken the first step towards it colonisation. One hundred thousand francs—equal to forty thousand pounds sterling—have been given, it is said, for a tract of country comprising a radius of 350 miles, and embracing the entire seaboard opposite our Island of Perim; and this sum of money, which the purchasers have wisely made payable by instalments, secures to the French settlers also the friendly protection of the Arab Chief who exercises authority over the neighbouring tribes."

The pioneers have arrived and taken possession.

—Deaths last week, 266.

—During the week ending April 30, 13 steamers passed through the Suez Canal. No accident occurred. The minimum depth will be 23½ feet.

—June 15th, it is said, The barque Heimdall got ashore on the Rangafalla Sands near Diamond Harbour, and after being condemned by the surveyor as a wreck, was sold by Mackenzie, Lyall and Co. at public auction for Rs. 900. During the recent high tides she has floated again, been brought up to Calcutta, and is now reported worth some Rs. 70,000.

ON THE PRESENT CONDITION OF INDIAN MISSIONS.

(Extracted from a Pamphlet published by a Calcutta Missionary.)

"I suppose that *the dependent condition* of our converts, is that feature in their case which gives to Missionaries and Missionary Societies the deepest dissatisfaction. I do not now particularly refer to the dependence of the more indigent Christains upon the missionary for eleemosynary aid, or to the general expectation that he shall labour to promote the prosperity of his converts in every secular relation they can sustain; but their helpless dependence, as Christains, in regard to all those relations and duties which, in this character, pertain to them. Thus they all meet for public worship in buildings provided for the purpose by missionary funds. They are still taught, Sunday after Sunday, either by the missionary or by the Native preachers for whose support the missionary provides. And whatever is done by any of them, whether for the edification of their fellow Christains, or for the proclamation of the gospel to their heathen countrymen, is paid for in the same way, either out of money provided by the Missionary Society or contributed by European Christains who sympathise with its objects, in this country. The Society, therefore, is burdened not only with its original work, but with its very success. So far are its converts from fulfilling its expectations that they would take up its labours and carry them onward to a triumphant issue, that, in the present state of our work, the missionary is compelled to devote a large portion of his time and strength to the care of his native Christian community, whilst that community accomplishes nothing for the spread of the gospel beyond what the missionary funds are able to pay for. Thus, while the *primary* labourer is diverted from his main work in this land, the burden of supporting all *secondary* efforts is cast upon the Missionary Society. There is no true independence of foreign resources: we have nothing which can be relied upon to live and flourish in its own vitality. That life of holiness and of usefulness which has its springs in the grace of Christ alone, and which needs no inferior power to maintain it, has not been evidently realized hitherto amongst our native converts.

It is not easy—it is not possible—to justify this, even by reference to the poverty which, as a rule, is the lot of our Native Christians. Faith and love, with other spirtual graces, are not conditional upon the possession of any certain amount of earthly prosperity. The simple exercises of worship and of mutual instruction and exhortation might be conducted without any ecclesiastical revenues. Desirable as special houses for prayer and a professional ministry may be, they are not indispensable. They might very safely be left unprovided, until the sense of their value induced any company of Christians to put forth some self-denying endeavour to obtain them. Effort for the conversion of the surrounding heathen also does not appear to be impossible even in the total absence of money to pay for it. Is it not the natural result of faith in Jesus in the case of every believing soul? "We cannot but speak the things we have seen and heard." Our converts do not need to be sent away into far countries, or even to the next town or village to discover a field of labour. They require no preparatory study of unknown languages. Their work is ready at hand. Their message is the simple utterance of their own happy experience of the love and power of Christ. Let each one 'go home to his friends and tell them how great things the Lord hath done for him.' Let this but be accomplished,—and surely all believers might do it,—and any larger more ambitious scheme of native evangelization might be safely left to be developed hereafter, as the number of true converts increases, and when God shall create within them the purpose, and shall endow them with the special instruments wherewith to work out its accomplishment.

An inevitable result of the present unhappy dependence upon missionary support is the maintenance of a degree of subordination to the missionary's will and direction which is not always compatible with the freedom which every Church of Christ should enjoy. As the church has taken the shape which the judgment of the missionary gave to it, so also its affairs have been naturally controlled by his opinions and advice. Discipline is his to administer, and it is his to determine who are fit for membership, and to concede to them the rite of baptism. In reality there has been in the mission field little of that congregational self-management of which theoretically we make our boast. How

could there be more of it? The Society has been looked to for all the supplies requisite to sustain the existence of the church. It was only reasonable and right that the Society's responsible agent, who administered those supplies, should see that they were used for proper purposes and for the establishment of ends acceptable to himself and his supporters. Just in the same way, the native preacher has been a labourer under the direction of the missionary, as his immediate employer and superior. To please him was thus an object of extremest importance. From his favor might be expected many tangible advantages, all culminating in the ever-coveted increase of pay; and if sometimes the decorous garb of deference and servility has been dropped, and dislike and impatience of control, with jealousy, fed continually upon a secret contrast of the standards of native and European status and emolument, have disclosed themselves, who that knows any thing of human nature will wonder at the phenomena?

But how has this lamentable dependence been generated? To what can we attribute a state of things so unhappy and so unlike all that we could have looked for? It seem to have come about under the influence of causes which are co-extensive with our work here; for we see it everywhere produce, notwithstanding all the varieties of personal character and general procedure exhibited by the missionaries who have labored in this land. Are these causes to be sought in some elements peculiar to the native mind or disposition, or in the circumstances of our converts, or in some mistaken course which we ourselves are responsible for adopting?

Believing, as I do, that the system is thus pernicious, I would entreat the supporters of missions to reconsider it and to proceed henceforth upon a different plan, which, whatever apparent weakness it may present cannot surely issue in such disappointment as that which we now review.

Let the Society and the missionary revert to their *primary work*, to that *which is their work*; and no longer undertake the support of the *secondary labor which is not theirs*. It is theirs to give the gospel to those who have it not: it is not theirs to make gospel requirements more easy than they are in their own nature to those who embrace the truth, or to provide material inducements which shall supply the place of zeal and devotedness on the part of the native believers. Such methods are, I believe, unwise; and they are I am sure unsustained by Scripture examples. If men will not labor for Christ without pay, their labour is not worth paying for, and His church are better without it.

I have but imperfectly stated the evils which have arisen from our mistaken missionary policy. From all I have hitherto said, it might appear that the members of our Christian communities joined them under influences appropriate to the truth it is our business to preach, and that they were all really converts to Christianity. But this is not the case. The temporal advantages presented to our adherents by our plan of procedure, have induced many to join themselves to the Christians who had no religious motive whatever in so doing. Their transference from the ranks of heathenism to those of Christianity, has been the result, not of religious conviction, but of utter religious indifference. Not interest in Christ or His truth, but the hope of some relief from oppression or penury brings such men to the mission station, and swells the number of those who are regarded as the fruits of missionary effort. This fact may be interpreted as indicating a general confidence in the benevolence of missionaries; but it will also easily be understood how the presence of this 'mixed multitude' within the company of Christian converts, or, rather perhaps, all around them, tends to depress the standard of their morality, to impair their influence, and to embarrass the efficiency of the missionary who has the oversight of them. He came to preach the truth to those who were in ignorance of it. He has been distracted and hindered in his great work by a medley of entanglements arising out of the dependence upon him of those who profess to have received that truth, but who care little or nothing at all for it, and who bring not forth the fruits of it.

What wonder then, that the esteem in which our converts are held by their countrymen is, for the most part, exceedingly low? Perhaps the dislike which the heathen now have to the disciples of Jesus has had its counterpart in every age, wherein the truth has come into conflict with error. The Christian in the first age was hated as the votary of a malignant superstition. He was, however, generally credited with sincerity, and with a most disinterested devotedness to the religion he had embraced. It is widely otherwise in this respect now. Christians are believed to have sold themselves for gain, and the native preacher is regarded as the mercenary advocate of a creed for which he really cares as little as any of his unbelieving auditors.

By suspicions like these, no doubt, injustice is done to the characters of our native brethren. Of the sincerity of many of them the circumstances of their conversion have afforded ample evidence. But how important it is that this sincerity should be recognized by their countrymen, and that their influence should, for the truth's sake, be impeded by no misconstruction of their character and motives. Could any external sacrifice be disadvantageous, if thereby their disinterestedness were demonstrated and their power for good unspeakably expanded.

We are not without encouragements to hope that a better state of things is possible, and perhaps near at hand. Signs of improvement are visible here and there. In our own Society, an anxious desire for a more healthy condition of the native Churches is felt by the directors at home and by several of the missionaries in India. There is evident advance towards the conviction that a change is essential. It may be hoped that some even of our native brethren now begin to feel the necessity for a new order of things in their Churches. Let us then by all means direct attention to this subject, and strive to spread and establish principles more in harmony with Scriptural precedents than those which have hitherto been our guide. Let it be our endeavour, prudently yet speedily,—with a hand, at once gentle and considerate, and firm and unfaltering,—to inaugurate those reforms in our relations with the native Churches and the native ministry which shall release our Society from burdens it ought never to have borne and which shall open up before our brethren in this land a course of usefulness and of freedom in the service of Christ, which is the noble birthright of as many in every clime as, through faith in the name of Jesus, have received from Him "power to become the sons of God."

TELEGRAPHIC NEWS.

London, May 19th.—The Spanish Ministry have resolved to confer the Royal attributes upon Marshal Serrano.

20th.—Latest advices state that the American authorities still refuse to allow the Canadian Red River expedition to cross the Saint Mary's Canal.

21st.—The Emperor Napoleon made a speech this day on the occasion of his reception of the report of the Plebiscitum. His Majesty expressed his thanks to the nation, and said the object of the Plebiscitum was to ratify the constitutional forms of the Empire. He said he would not deviate from his liberal policy but enforce respect for the national will.—In the House of Commons last night Mr. Gladstone said the correspondence relative to Marathon affairs was not yet complete. Despatches, he said, had been received, explaining satisfactorily that secret relations apparently existed between the brigands and persons of rank at Athens.—Several weeks must elapse before the Government can decide its policy.

23rd.—The *Broad Arrow* says that the Home authorities consider that General Gordon has the elements of right on his side. Arrangements are being made to smooth over the difficulty. General Gordon will probably be transferred to a command in the Madras Presidency.—The House of Commons' Committee have adopted the Irish Land Bill.—In the House of Lords this evening, Earl Clarendon stated that a despatch had been received from Athens reporting that seven brigands had been condemned to death. The English Government, he said, cannot yet state its policy towards the Greeks.

24th.—Mr. Laing has written a long letter to the *Times*, in which he says that there are radical complaints in India regarding the interference of the Home Government in Indian finances, and that a large portion of the expenditure is withdrawn from the control of the Indian Government, who are compelled to frame a Budget on principles different from those followed in England and other countries.—The Income tax, he further states, is specially obnoxious to the natives, and he advocates the introduction of terminable loans for public works.—The *Times* endorses Mr. Laing's views, and says that Indian finances are not allowed fair play, and that the Home Government treats the Government at Calcutta as the East India Company treated Lord Clive, that is, it compels it to be both expensive and economical, to spare no outlay and to incur no debt, to be liberal with improvements and at the same time not to encumber property—courses which are commendable in themselves but difficult to reconcile, and not the part of the Indian Government to solve.—Colonel Hamly has been appointed to the command of the Staff College.—Government have granted £1,000 towards the Livingstone expedition.—The following names appear in the obituary of the week:—Mark Lemon, John Simeon, and Col. C. Hinde.

25th.—The Malta and Gibraltar Cable is now proceeding satisfactorily.—A family of seven persons has been murdered near Uxbridge. The murderer has been arrested and has stated his motive to be revenge.—The transport *Jumna* has arrived at Portsmouth.

Berlin 23rd.—The "Reichstag" have re-established capital punishment in the Federal Code by 127 against 119 votes.

Madrid, May 24th.—Four Englishmen have been carried off by brigands four miles from Gibraltar. The Government have given pressing orders for the deliverance of the captives.—Espartero will accept the Crown of Spain if elected.

Lisbon, May 19th.—Baldisana, at the head of six battalions, entered the King's palace here yesterday. An engagement took place and seven men were killed.—The Duc de Loule has resigned, and the King has entrusted the Duc de Saldana with the formation of a new Ministry.

20th.—No fresh disturbances have taken place here to-day.

25th.—Saldahana declares that the object of his "pronunciamento" was to anticipate Loule's design to arrest him.

Genoa, May 19th.—Three Italian ships of war have arrived off Caprera, as the Government are fearing the formation of fresh revolutionary bands.

Florence, May 21st.—The Minister for Public Works, replying to Arriveriere, declared that the Government were actively engaged with a view to the adoption of the Brindisi route for the passage of the Indian mails.

Toronto May 25th.—Large bodies of Fenians are marching on Saint Alban's. Two thousand are expected there to-day.—*All factions of Fenians have united in the West with the object of an invasion of Western Canada.*—The Canadian Government are taking energetic defensive measures.—It is reported that many Fenians have left Boston and New York.

Washington, May 25th.—A proclamation issued by President Grant this day warns all persons against the illegality of enterprises against Foreign Governments.

Paris, May 19th.—The editors of the *Reveil* and *Rappel* have been condemned to three months' imprisonment, and a fine of 1,000 francs.

Miscellany.

—The Report of the Palamcotta and Dohnava Missions of the C. M. S. for 1869, says: "The year has not been marked by any large accessions from the heathen." The writer adds: "We have had a very interesting case in the conversion of a Brahmin and his wife, who have been living in this neighbourhood for the past three or four years. His name was Sítaráma Puntulu, in very respectable circumstances, as a vakeel in the Zillah Court of this Province. He had been educated in Madras, and his first religious impressions seem to have been excited some years ago at the Wesleyan Mission School in Royapettah. His relatives would not allow him to attend the Mission School to learn English, but sent him to one which was altogether under the management of Hindoos; but notwithstanding this, he always managed to go on Sundays to hear Mr. Burgess preach in his school-room, and when the time of prayer came, he never failed to kneel down and act in a serious manner. He hardly, however, went beyond the idea that this was a more excellent way of worshipping God. He did not as yet see the mighty difference which consists in the Gospel revelation of an all-sufficient Saviour. As he grew up, he seems to have had increasing aversion to Hinduism, and then upon his coming to Tinnevelly, and having intercourse with others who have renounced Hinduism and professed the Gospel of Christ, he gave more serious consideration to the subject, and having gained his wife over to his view of the matter, he determined at last at

any cost to profess himself a Christian. He opened his mind first of all to Dr. Caldwell at Courtallum, and as a bond of sympathy was thus effected, he wished that he might be baptized by him, which was accordingly done in our Palamcotta Church on Sunday, the 2nd January of this year. His wife, who has evidently great force of character, determined to follow his example, and was baptized at the same time."

Rev. R. R. Meadows reports on the Sivagasi district as follows: "The, number of baptized has increased by 138, the communicants by 30; and whereas we had a year ago 640 in the schools, we have now 800. Has there been a similar increase in piety among the people, is a question which cannot be answered by figures. There are those who would deny piety in toto to the Native Church. I can only say, it is a pity that such persons forget the injunction of our Lord, 'Judge not that ye be not judged.' There are those again who have been so often disappointed by the weakness, the inconsistencies, the falls of Native Christians, as to have their faith in them as a body much shaken. I own to this as a real difficulty; but I would say, Look at the early Church of the New Testament, where there were very great inconsistencies, disorders, caste prejudices. Our Native Christians will compare with them in some cases favourably. My own opinion is contained in the words of Holy Writ, 'Many are called, but few are chosen.' That there is a chosen few, not hidden, as some despairingly say, but seen, known and read of all men, I am as sure as I am of my own existence. We will see how the Catechists themselves, being in daily intercourse with the people, bearing their burden, crossed and tried by their manifold defects, regard their people. They are painfully alive to their defects. One speaks of many of his people as wicked and positively disliking the idea of others (not their caste) becoming Christians. Another says that in one of his congregations, there is not a single real convert. Another complains that his people will not bring their wives to church. But on the other hand, they show sufficient evidence of the fact that the chosen few are to be seen, if not in each congregration, at least in almost every one."

The Higher Christian Life.

"I do not like the terms very well," said a *clergyman in the Fulton St. Prayer Meeting.* "Not that there is anything objectionable in the terms themselves, but in the use which has been made of them. This life is sometimes spoken of as a new thing in the experience of Christians—as a specialty, given only to a favored few, and obtained with much prayer and many tears. The last is, no doubt, often true, that this faith and trust in Jesus comes after many prayers and tears. But the mistake has been that prayers and tears are necessary to it. It is the same *old self-righteousness* trying to work itself out in some way, where it can say, 'I have done something to help you up to this higher Christian life.' Some endeavour to throw a sort of mystery about it, as if there were secrets about it which they understood, but which are not given to common minds to comprehend. We object to all this. The higher Christian life is open to all—is accessible to all. The mystery is, why all Christians do not live it. To do this, you have only to give all to Christ at once. You are not to be fitted for it by a slow torture and waiting for years for the happy experience to come. By simply believing in Jesus, your joy may be full in a moment. Give every thing you can name, that you and men have called yours, to Jesus. Make over your little all to him, and call it no longer yours, but his. Consecrate all to the Lord with a believing, trusting heart, and taking Jesus at his promise in all things, and yours shall be the peace that passeth all understanding. Believe that he accepts you as he says he will, and your joy shall flow as a river and your salvation as an overflowing stream. The exceeding great and precious promises are all yours, and you may lay hold of them by faith as made to you.

"You need be no longer the 'wretched man' of the seventh chapter of Romans, crying out, 'Who shall deliver from the body of this death?' But you may advance at once into the eighth chapter, and say, 'I know in whom I have believed, and am persuaded he will keep that which I have committed unto him against that day.' 'Not as the world giveth,' says Jesus, 'give I unto you.' No—no! Not as the world—but he gives like himself, and he gives himself; and in him you have the promise of all things.

"'Oh! to grace how great a debtor,
Daily I'm constrained to be.'

"Old things are passed away; all things have become new. Every moment is winged with prayer and praise to Jesus, who loves me, and hath given himself to die for me."—*N. Y. Observer.*

On Human Judgment of what God says.

"But no two of you can agree as to what God says in the Bible on almost any point."

"I thing you are mistaken, there is very little difference as to what God says; indeed, there can be little, for He speaks to us plainly and simply."

"Why, I might open the Bible almost at random, and there would be twenty differences of opinion as to the first passage my eye fell upon."

"Let us put it to the test, and you need not open the Bible at random, but select any passage that will best suit your purpose."

"Well, here is one, in Matthew, 'But I say unto you, Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.' How many of you are agreed as to what that teaches?"

"My remark as you will remember, was, that there could be very little difference as to *what God says* in the Bible. And you and I cannot differ as to what the Lord says in this passage."

"But each of you has a different way of getting round it."

"There you express exactly what our differences are. They are not differences as to what God *says*, but as to what men think He *ought to have said*; and most of our difficulties in Scripture are difficulties in getting round it."

"But do you mean that if I smite you on the right cheek you will turn to me the other also?"

"The question you know, was not as to what I will do but as to what God says. Your question shows that there can be no doubt as to what the Lord tells me to do."

"But if that were carried out, it would put an end to war and litigation!"

"Precisely so; and therefore Christians who have made up their minds to go to war or to law, must try to get round it. But none of them have any doubt as to what the Lord said, though they may think that He ought to have said something different."

"Well, all I can say is, that if you are going to take the Bible in that way, and do what it says, you will make a strange figure among other Christians."

This fragment of a conversation which grew out of an appeal to the scriptural account of creation, is reported here because it suggests some important considerations which are easily and often overlooked.

Surely it would lay a solemn arrest upon the effort to get round a passage of Scripture if we were thoroughly convinced that it is what God says. And it is worthy of solemn inquiry as to how far our differences are, as is suggested in the above conversation, differences of opinion as to what certain passages of Scripture ought to teach. If we regarded any passage as being indeed what God says, there could be little debate as to whether God means what He says, however it may run counter to our prepossessions or the doctrine of our favorite teachers. It is necessary also clearly to distinguish between what the Scriptures actually say and our own inferences from what they say. Some of us have been alike surprised and humbled to discover that things which we supposed to be taught in Scripture had no support but our inferences from portions of Scriptures, while they were contradicted by express declarations of the word, which we had endeavoured to "get round" and explain away.

Any man has reason to suspect and examine himself who finds a disposition to appeal to any class of human teachers as decisive authority, and to judge every thing by its harmony or disagreement with their views Even when it is truth which is thus held, it is shorn of its divine power. But, moreover, it is certain that all human teaching is imperfect, and when it is received implicitly, and is held in the spirit of a partisan, the imperfection, whatever it may be, is that which will come into increasing prominence. So that the original defect, which in the leader was scarcely perceptible, matures among his followers into a system of error. 'A little leaven leaveneth the whole lump.'—*The Witness.*

—From Lectures on China, by Rev. A. E. Moule, in the *Ch. Miss. Intelligencer*: "The Chinese believe that every one has three souls. At the moment of death (which they call the breaking of the three inch breath *sæn ts'eng ky'i ih dön*), one of these souls enters the unseen world and goes to judgment; one resides in the wooden tablet, the spirit's throne as it is called, which is erected to the memory of the departed, either in some recess of the house or in the ancestral temple; and the third goes with the corpse into the grave. They believe that the unseen world is an exact counterpart, only spiritualized, of things visible; and that the spirits of the departed are in need of the same support as they required when living—food, raiment, dwelling place—reduced, however to a state suitable for the use of the invisible, which is attainable, they imagine, by the process of burning."

"Having to provide, not on the day of funeral alone, but henceforth in perpetuity for the comforts of the departed, and having to assist in the support not of one loved one alone, but of a long line of ancestors, stretching back with their shadowy forms into the mists of antiquity, the Chinese take care that clothing, furniture, and money, which must be burnt so as to be realized by the spirits, shall be as inexpensive as possible. They therefore manufacture imitations of these necessaries in paper; the paper money being covered with tin or gilt foil: and on some occasions a paper mansion, ready furnished and prepared, is burnt and passed entire into the unseen world. The food of the spirits is managed more simply still; the feast is spread hot and steaming; and this steam, with the fumes arising from the viands, forms the repast of the spirits; the substantial food, warmed up again probably, being consumed by the survivors."

"The Chinese appear to believe, in common with the Greeks and Romans of old, that the spirits of those who have died and are unburied, those, for instance, who have perished at sea, or in battle, or in a foreign land, wander about in misery; just as in this present world, those who have no home, no dwelling-place, wander about as beggars. There are ghost-beggars, say the Chinese, as well as sturdy, palpable, visibl beggars. Now the ranks of this unseen beggar race are swelled by the spirits of those whose comforts are not attended to by their surviving relatives, or whose families have become extinct. And as in this world the annoyance caused by troops of hungry mendicants is only too notorious, it is believed by the Chinese that the beggar ghosts, though with tongues unheard, and hands unseen, and noiseless feet, do approach and annoy and grievously injure those who refuse a pittance of charity. Sudden sickness, and misfortune in the family or in business, are frequently attributed to the unwelcome visits of these beggar spirits. Persons have even been known (so says Mr. Yates of Shanghai, from whose able and interesting paper on these subjects much of what I am relating is drawn) to commit suicide, so as to be in a more advantageous position than they could attain in this world, to avenge themselves on their adversaries.

"Now, in Chinese cities, the shopkeepers generally compound with the king of the beggars, for a certain yearly payment, in consideration of which they are guaranteed against the annoying visits of the beggar host. Hence it follows that, apart from the regular and orderly worship and culture of ancestors in each family, all those who value their peace and quiet, provide at certain periods for the wants of the untold crowd of wandering ghosts; and so tremendous is the power of this superstitious fear over the minds and pockets of the Chinese, that whilst real and present beggars are put off with the smallest possible sum, it is calculated that about thirty millions sterling are spent annually on this provision for the invisible host of imaginary mendicants. About half the women of China, some forty millions in number, are supposed to spend a large portion of their time in manufacturing the '*sih-boh*,' or gold and silver paper for the dead. Hence also results the strong desire every Chinaman feels to have a son instead of a daughter; for should the male line of his family fail, the ancestral feast cannot be performed, and then not only his own spirit will be starved, but all his ancestors will be reduced to a state of beggary. Christianity, by forbidding ancestral worship, breaks in the person of its converts the line of succession; and ruins (if Chinese superstition be other than superstitions) the credit of the family in the seen and unseen worlds alike, by consigning all to a condition of perpetual beggary. On one occasion (says Mr. Yates) a father, enraged even to despair at the resolution of his son to become a Christian, threatened to destroy himself; the son in that case would have been beheaded, as the undoubted murderer of his father; and his spirit, appearing headless in the spirit world, would have been greeted with insult and opprobrium there, as one whose guilt required no further evidence. The heads of pirates and other notorious criminals are suspended in cages, after execution, over the city gates and in other conspicuous places, as a warning and a deterrent, not merely through the prospect of punishment in this life but also of indignity in the world to come.

"Ancestral worship as an opponent of Christianity, answers indeed, as to power and wide-spread influence, to the system of Caste in India."

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"The priests are not the only mediums between the two worlds. Witches abound in China, and they are very generally consulted by the friends of the departed as to the condition and circumstances of the spirits in the other world."

"The people dread the evil eye and the mysterious influence of these witches exceedingly; and this superstitious dread is employed by Satan as a powerful opponent to Christianity. On two occasions I have known favourable impressions, and a rising interest in Christianity, entirely dissipated and destroyed by the lying stories of the witches. In the one case an old Christian widow, in the other an aged Christian farmer, having died tranquilly, and with the bright hope of immortality, having also on their death-beds warned their relatives not to forsake the Christian Church, we had good hope that the influence of the departed saints would abide in force. After a few days, however, a witch reported that the spirits of these Christians had appeared, bemoaning their misery, for they were shut out, because of their apostacy, from the front door and back door of the temple of their ancestors, and entreating, therefore, their surviving relatives to abandon so ruinous a religion. The effect was instantaneous; and most of them left us, and have never returned. Witchcraft is, however, treated as worse than a mere superstition in Chinese law, and according to the statute book is punishable with death."

"But it is time for me to turn to those superstitions which more closely resemble such as prévail in the enlightened West. I might enumerate a great many under this head; but, lest I become wearisome, I will mention only two. Mr. Home would be interested, and perhaps surprised, to hear, that the principle, at all events, of table-turning is known to the Chinese, and has been known probably for centuries. Begging Mr. Home's pardon, I suspect also that, coupled with some features which are not easily explained away, there is yet about as much imagination and imposture in the Chinese as in the English phase of the superstition. The idea is the same, the unseen spirits converse through some medium, and this medium uses some substantial and tangible object wherewith to enunciate the oracle. The plan the Chinese adopt is to strew a table with flour or sand, and either to suspend a writing pencil so that the point may just touch the table, or to fix it in the rim of an inverted wicker rice basket, which must be balanced on the fingers of two persons sitting opposite to each other. In either case, after quiet waiting, the pencil will begin to move, and will answer any question which may be put, by writing on the sanded table.

"The Rev. R. H. Cobbold, formerly Archdeacon of Ningpo, and who has kindly given me the the result of his own investigations on these points, tells me that on one occasion, his teacher consulted the oracle for the purpose of filling up some names in the ancestral register which were wanting. On asking for a particular name, the oracle wrote, "Enquire of another branch of the family;" and on doing so the spirit at once wrote down the name. Now the difficulty of denouncing this superstition as pure imposture arises from the apparent impossibility of writing intricate Chinese characters with a pen suspended by a string, simply through the muscular energy caused by the united will of the two mediums. So great is the mystery, or, if you please, so clever is the trick, that some of the oldest and most wideawake of the Missionaries have been quite unable to explain it away, even when performed under their own eye and on their own study tables. This mysterious art goes by the name of *p'i-kyi*, meaning, I suppose, explanatory record."

PASSENGERS ARRIVED.

Per *Golconda*:

From Southampton—Dr. Mouat, Mrs. Barclay Mrs. Cresswell, Mrs. Chambers and infant, Mr. Mrs. and Miss Bunyer and four children, Mrs. Cook and infant, Mr. Le Breton, Mr. Lambert, Mr. Stevenson, Mr. W. H. Smith, Mr. C. S. Barstow, Mr. C. Smythe, Mr. W. Johns, Mr. J. Lowther, Mr. Willoughby, Mr. F. Brown Mr. Sorabjee Pestonjee, and Mrs. Hardy's ayah.

From Marseilles—Major Pierce, Captain Graves, Mr. Erskine, Mr. Turnbull, Mr. Barter, Mr. Jones, and Mr. Bradshaw.

From Suez—Rev. Mr. and Mrs. Price: 88 natives ex H. M. S. Jumna.

From Aden—Lieut Dorton and native male servant, Mrs. Maneckjee and native male servant, Mrs. Muncherjee and ditto, Koshall Hurchund and son.

PASSENGERS SAILED.

Per *Neera*, via Canal, 21st:

For Liverpool—Captain, Mrs. and Miss Prendergast, Rev Mr. and Mrs. Beynon and servant, Mrs. Bonfellow, Mrs. Glen, Mrs. Swan and infant, Lieutenant and Mrs. Hutchinson and infant, Dr. and Mrs. Fitzgerald, Captain and Mrs. Kerr, Mr. Carry, Mr. Pickles, Mr. and Mrs. Smith and 3 children, Mr. Benson, Mr. Wintle, Mr. and Mrs. Anderson and 3 children, Mrs. Thompson, Mr. Horford, Mr. Knock, Mr. Beecock, Mr. Lyons, Mr. Wyeth, Mr. Orr. Mr. Murphy, Mr. W. Brown, Mr. R. Brown, Mr. Smith, Mr. Runciman, and Mr. Butler

For Suez—Major and Mrs. Blunt, 2 children and Servant Mr, Rumney, Captain Cautlield, Mr. Low, Major Creagh, Mr. Furnstole., Mr, Parker Jervis, Mr. Gostling, Rev. Mr. Macpherson, Mr. and Mrs. Woolley, Mr. E. Woolley, and Mr. P. Woolley.

Per *Lipis*, 21st:

For Trieste—Lieut.-Col. and Mrs. Macpherson, 2-24th Regts., and Messrs. Griffith, Tarleton, W. A. East, H. Lucius, Leon Sudbery, and Gutherz.

Per *Behar* 22nd:

For Southampton—Master A. Jardine, His Highness the Rajah of Kolapore and nine male servants, Mr. Jamsetjee, Captain and Mrs. West and infant, Dr. C. T. Paske, Mr. and Mrs. Patterson, Mr. F. Otto, Mr. Tevers. and Mr. T. Owen Snow.

For Marseilles—Rev. E. N. Dickenson, Major-General and Mrs. Milne, Captain Barras, Mr. Rodge, Mr. Charles Leggat and friend, Mr. Nowrojee Furdoonjee, and Mr. Trimnell.

For Suez.—Captain John Clerk, Mr. William Thompson, Mr. James Kay, Mr. C. Macdonald, Mr. P. de Soane, Sir C. Sargent Mr. Rook, Mr. Sanguet, Mr. Stuart, R. Turnbull, Mr. S. Barsotella, Mrs. Howard, Mr. Plate and Capt. Barne.

For Aden.—The Sultan of Lahej and Mr. Abdoola Lacljee,

Per *Bengal via Canal*, 23rd:

For Liverpool—Major and Mrs. Hill and four children, Mrs. Hurst and three children, Miss Hurst, Mr. Miller, Captain and Mrs. Steward and three children, Mr. and Mrs. Wilson, Miss. Campbell, Mr. Gordon, Mr. and Mrs. Thomson and two infants, Mr. Joseph Bell, Mr. J. F. Rye, Mr. Robert Cairns, Mrs. A. Campbell and infant., Mrs. Lester and child, a lady and child, Mr. Edward Parry, Captain and Mrs. Lodey and infant, Lieutenant Bishop, Lieutenant Brownlow, Mrs. Johnson and two children, Mr. Thomson, Mr. T. S. Scott, Mr. J. W. Ballantine, Mr. Law, Mr. Thomas Edge, Mr. C. A. Boswell, Dr. E. J. Cleveland, Mr. Ashburner and infant, Mr. A. Stanback, Mr. Tolputt, Mr. W. Barnett, Mrs. Huffam, Mr. Price, and Master Finlayson.

For Suez—Mrs. Turner, Mr. Birch, Mr. W. O. Punnett, Mr. Judah Ezekiel, Mr. Symons, and Dr. Gordon and infant.

Per *Adalia* via Canal, 23rd:

For Liverpool—Rev. Mr. and Mrs. Greenland and child, Mrs. K. Stuart and four children, Mrs. and Miss Mulharen, and Mr. and Mrs. McKay

Per *Salsette*, 25th,

For Southampton—Captain G. C. Reade, Mr. W. Lowe, Dr. H. A. Lewis, Rev. Mr. and Mrs. Walford, and Mr. H. L. Smith.

For Marseilles—Captain Haywood.

For Suez—Mr. Featherstonhaugh, Mr. J. D. Palmer, Mrs. Huffan and infant, Mr. W. Barnett, and Master Finlayson.

For Aden—Major Milford, and Mrs. Abdoolla Laljee.

DOMESTIC OCCURRENCES.

BIRTH.

STOKES—At Udapy, May 13th, the wife of the Rev. W. Stokes, of a son.

MARRIAGE.

CHRISTOPHER—DAVIS—May 16th, at St John's Church, Colaba, by the Rev. H. Glasson, R. N., Mr. James Christopher of the B. I. S. N. Co., to Sarah Jane, eldest daughter of the late W. Davis, Esq.

DEATHS.

WATSON—April 12th, at Westbery, Tasmania, Caroline, the wife of the Rev. Thos. Watson, Senior Chaplain, Bombay, aged 44 years.

HUNTER—April 22nd, at the Langham Hotel, London, the beloved wife of Dr. Hunter, Principal of the Grant Medical College, Bombay.

SENIOR—May 12th, at Taraghur, Nusseerabad, James, son of Captain T. P. Senior, Paymaster, 1-8th the King's Regt., aged 2 years,

MAITLAND—May 14th, at Belgaum, Anne, the beloved wife of Gilbert Maitland, Esq., Staff Corps,

STOCQUELER—May 24th, at Nesbit Lane, Byculla, Jane Stocqueler, aged 66 years.

BEAMISH—May 24th, at Sattara, Captain *Beamish*, Queen's Royals, of apoplexy,

Advertisements.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, ORIENTAL PRESS, Bombay.—May 28th, 1870.

ASIATIC SOCIETY MUMBAI